

as containing everything rational in moral philosophy Greece and Rome have left us. Epictetus, indeed, has *g* what was good of the Stoics; all beyond, of their dogmas hypocrisy and grimace. Their great crime was in their lies of Epicurus and misrepresentation of his doctrines. But the greatest of all reformers of the depraved religion his own country, was Jesus of Nazareth.

Abstracting- ^ really his from the rubbish in which it is buried, easily gilded by its lustre from the dress of his biographers, separable from that as the diamond from the dunghill, \ the outlines of a system of the most sublime morality has fallen from the lips of man; outlines which it is lamentable he did not fill up: Epictetus and Epicurus give laws for raising ourselves, Jesus a supplement of the duties and claims we owe to others. (To Mr. Short, 1819. C. VII, 138.)

EQUITY COURTS.—Relieve the judges from the rigour of law, and permit them, with praetorian discretion to wield its equity, and the whole legal system becomes uncertain. has been its fate in every country where the fixed **ar** cretionary laws have been committed into the same hands is probable that the singular certainty with which justice has been administered in England has been the consequence their distribution into two distinct departments. (Writte: Paris to Philip Mazzei, 1785. F. IV., 115.)

ETIQUETTE.—I. In order to bring the members of it together in the first instance, the custom of the court established that residents shall pay the first visit to strangers and, among strangers, first comers to. later comers, foreign and domestic; the character of strangers ceasing after the first visit. To this rule there is a single exception. Foreigners, from the necessity of making themselves known, pay first visit to the ministers of the nation, which is returned.

II. When brought together in society, all are equal, whether foreign or domestic, titled or untitled, in or out of office.

All other observances are but exemplifications of the* principles.